Thanksgiving Number

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The American Missionary

A Magazine Devoted to Christian Education and Evangelization

AMONG

EIGHT RACES IN AMERICA

White, Negro, Indian, Alaskan, Porto Rican, Chinese, Japanese, Hawaiian

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CONTENTS.

	Page.
Editorial Notes	265, 266
Notes of Gladness	267–272
Echoes from Our Annual Meeting:	
From Address of Prof. Steiner	273
From Address of Dr. Scudder	277
From Address of Dr. Bradford	280
From the Sermon of Dr. Sheldon	281
From Address of Dr. Proctor	283
A Rural College Settlement	287
RECEIPTS	291

The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1906.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being omitted.

The field represented in the mission work of this Association is increasingly urgent and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance will appear in the magazine during the year.

Subscription rate fifty cents per year.

WANTS.

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions, are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS — to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for a school building at Santurce. It is necessary to successful work.

CHAUNCEY HOLT, PRINTER, 27 Vandewater St., N. Y.

THE

AMERICAN MISSIONARY.

VOL. LIX. NOVEMBER, 1905. NO. 9.

THE FIFTY-NINTH ANNUAL MEETING of the American Missionary Association, at Worcester, Mass., October 17–19th, was notable. The attendance was large, the papers and addresses timely and strong and many of them eloquent. The interest was sustained from the beginning throughout. To quote from *The Congregationalist:* "From the opening to the close of these meetings, the presence and power of the beloved President, Dr. Bradford, was constantly pervasive. His mastery of the movement, of every part of the program, as well as his thought-provoking address at the close of the hour, explain the unanimity with which his continuance in office was demanded and the hearty applause which greeted his re-election."

We are endeavoring, in this number of the magazine, to give somewhat of the quality of this great gathering of pastors and representatives from churches and of the workers from all parts of our land and the islands of the sea. The address of a graduate of Talladega College, to be published separately, bringing tidings of the missionary work of another graduate of Fisk University in far-away Africa, will not soon be forgotten. We congratulate the SOUTHERN PRESBYTERIAN CHURCH and the able and devoted graduates of our institutions upon their missionary work in Africa.

The account of the work of Rev. W. H. Shepard, F. R. G. S., of the Presbyterian Church, "south in the heart of the Congo country," as related in the October and November numbers of the *Missionary Review of the World*, demonstrates the wisdom of that society in appointing these missionaries. We question if there are many more successful missionaries in Africa from any board of missions than are Rev. W. H. Shepard and Mrs. Shepard, assisted in the same station by Miss Althea M. Brown, a graduate of Fisk University

Thanksgiving.

Gratitude is always in order. But this year should be a great thanksgiving year for the particular events of God's gracious providence.

We cannot fail to recognize the hand of God in the wonderful movements of the past twelve months that make this year most memorable. That our country, through its President, should bring about peace between Japan and Russia is reason enough for thanksgiving on the part of all who believe in human brotherhood and who do not believe in the slaughter of their fellow-men.

In the interests of this same human brotherhood and the progress of the kingdom of God, we may be glad and grateful for the death-blow to autocracy in the new liberty which promises better life to millions of our brother-men in the realms of the Czar. We, to whom the nations look for courage and example, whose history has given hope to the oppressed peoples of every nation, may thank God that "His truth is marching on."

His truth *is* marching on. Our Annual Meeting at Worcester is evidence enough that there is no disposition among our churches or people to halt, or to turn and march backwards. The love of freedom for all men, the plea that every one shall have an honest chance in life, that there shall be no oppression of man by his fellow man, that laws shall be fair and just to the weak as well as to the strong, that the strong shall help the weak and not injure them, all this took on emphasis in Worcester. The teachings of Jesus Christ as to the Fatherhood of God and the Brotherhood of man, are in the hearts of the people and will not be surrendered.

Giving thanks means sympathy, it means that those who are glad that the Lord is on our side, will be also glad to be on the Lord's side; and this means, THANKS-GIVING!

"Then let us pray that come it may,
As come it will for a' that,
That sense and worth, o'er a' the earth,
May bear the gree, and a' that;
For a' that, and a' that,
It's coming yet, for a' that;
That man to man, the world o'er,
Shall brothers be for a' that."

NOTES OF GLADNESS.

To our inquiry of some of our associates in the work of the American Missionary Association if they had any note of gladness for a Thanksgiving number, we have received the following:

Fisk University, Nashville, Tenn. Pres. J. G. Merrill.

You ask for hopeful signs in regard to the great work that we have on hand. One thing that has given us joy has been the very marked change which has taken place, especially in the North, in the view which is taken of our type of work. Five years ago those who advocated higher education for the Negro had to row up stream and the current was strong. To-day many who were the mightiest champions of the industrial school are the strongest advocates for schools of higher learning. We no longer have to make our plea in the face of a prejudice which denies to the colored man the right to obtain an education which the experience of generations has shown a white man ought to have if he is to do the work to which a man aspires.

Another thing which has made us glad has been the enthusiasm and determination made manifest among the colored people of Tennessee in the face of class legislation in the matter of street transportation. The thousands upon thousands of miles that have been walked by those who have hitherto ridden in public conveyances rather than ride under humiliating circumstances has shown a dogged determination, coupled with a gentlemanly, reserved demeanor, that has brought admiration to all that have observed it and consternation to those who have the management of transportation facilities in our large centers.

Speaking of our own school in particular, the opening year seems to be peculiarly promising in view of the quality of our students. If I am not mistaken we are to do our very best work during this scholastic year. Owing to the fact that so many more want to come to Fisk than we have room for we have been able to make our choice from the various candidates for admission, and it looks as though we were to have the best material to work upon that we have ever had. We are getting also some children of our earlier graduates, and thus are receiving the benefit of the training which the founders of the Fisk gave to those who first sought an education within its walls.

Another matter of congratulation with us is the fact that we have no change in our teaching force for the new year. Those who have been with us and have learned how best to do their work are remaining, greatly to the benefit of the student body and to the gratification of the head of the institution.

Talladega College, Pres. Benj. M. Nyce.

I am especially grateful for the opportunity to give my life, in what we who are in the work regard as the most "imperative missionary enterprise." I believe that in the missionary work in this country no seed has been sown which has brought a larger harvest. Our work is as exigent, tangible, and fruitful as the sun shines upon. The one thing which gives us both courage and hope, is that we notice an advancement in character of pupils who come to us from year to year.

The second generation of Negroes, since the civil war, is keenly alive upon the subject of education, and deeply appreciate what is offered them in a distinctively Christian college. A young man from Florida, who enters our school for the first time, came into my office to-day; he had been delayed because he was required to remain in a detention camp in Georgia, and thus in coming late greatly feared that we could not make room for him. The look of gratitude, and expressions of appreciation when he was told that he could remain, shows something of the desire these students have, and their willingness to make almost any sacrifice to secure a higher education.

It was my privilege two Sundays since to preach the dedicatory sermon in the new Congregational Church at Kymulga, Alabama. This church is the result of the summer's work of three of our Theological students. One of them did the preaching, two of them built the church. The building is worth some $600, well located in a needy district.

At our first prayer meeting of the school year, scores of testimonies were given by the students as to the effect the training Talladega College had had upon their lives, and how they had been able to put these lessons in practice during the summer.

I count it the privilege of my life to be able to have a part in the work of raising leaders for this backward, but by no means inferior, people.

Piedmont College, Demorest, Ga. Pres. J. C. Campbell.

We at Piedmont College have many things for which we are thankful. We are grateful for the opportunity to work together as Southerners and Northerners for the development of National ideals that shall be a composite of the best from the South and of the best from the North.

We are happy to have won a place among the institutions of our state which commend themselves to its leading educators. The State Superintendent of Education of Georgia has pronounced our graded school second to but one in the state. The college preparatory

department has this year been placed on the accredited list of the University of Georgia, and students who a year ago left our collegiate department for older institutions of the state have this year returned to us with the conviction that they can do as well with us. Our County Superintendent of Education has taken up his permanent residence at Demorest in order to educate his children and to co-operate with us in promoting the educational interests of the county.

Our joy at enrolling at the beginning of this year seventy more pupils than at the beginning of the last scholastic year is tinged with regret because of our inability, by reason of our limited resources, to accomodate all who apply, and our sorrow is sincere that we cannot meet the desires of the mountaineer who asked us in all seriousness if we could not take *his* children cheaper if he sent them by the dozen.

It is an inspiration to feel the helpfulness that comes from the community in which we dwell. Out of their poverty the citizens have given $2,200 toward our endowment, and this after pledging $1,500 for a new Congregational Church, and after giving liberally for the enlargement and improvement of the Methodist Church building.

We are deeply grateful to Dr. D. K. Pearsons for his offer of help, and we are hoping through the help of interested friends to raise the $75,000 to meet his conditional gift of $25,000 for an endowment. With this done, we shall break forth into a pæan.

But above all, we rejoice that our standards of thoroughness and character are bringing to us students of strong, fine fibre, who will not receive help without giving full recompense. The young men have, on their own initiative, organized themselves into a class for Bible study and the young women have formed an association for evening devotions. These meetings are largely attended and have supplanted those that were formerly compulsory. We are thankful to know that our institution is sending out students fitted to meet the perplexing problems they must meet. They go, not as visionary optimists nor as discouraged pessimists, but, to adopt the words of another, as "Possumists"—that is, as students who have learned that "Possum" means, *I can.*

Le Moyne Normal Institute,
Memphis, Tenn.
A. J. Steele, Principal.

Thankful? yes, that in the midst of prejudice and hostile feeling, notwithstanding the fluctuations of public opinion, in spite of the Tillmans, the Vardamans, the Dixons and all their kind, their evil prophecies and dark forebodings; in the face of opposition

and the discussions as to the "proper" training for the Negro, thankful that the work moves forward along lines chosen and owned of Providence, without sign of weakness or lessening of power; the work of laying the foundations of a race in intelligence and individual character.

In a word, thankful that God is working out His purposes with certainty and in silence which no opposition or hindrance can prevent or turn aside. Our school and classrooms were never more thronged than now, and the tokens of earnest purpose and successful endeavor for excellence were never more marked or apparent.

Emerson Institute,
Mobile, Ala.
A. T. Burnell, Principal.

Answering your inquiry, "What have we in connection with our work South to be especially grateful for?" I would say:

In Mobile, we are profoundly grateful that yellow fever did not visit "the Gulf City," and Emerson Institute rejoices that but three times in six years has death removed from our roll, during which time we have been largely exempt from serious illness. Emerson is glad to enroll more on the fourth day of this new school year than during the whole of October, 1904, and especially more in the higher grades, and particularly to have the senior class larger than for many years. We are glad, also, to have the number going from here to Talladega, Fisk and other institutions very much on the increase. With these material blessings, we are even more rejoiced that a number of our students have become Christians within a twelve month, many uniting with the Congregational Church.

Brewer Normal School,
Greenwood, S. C.
J. M. Robinson, Principal.

Looking back over the thirteen years of my connection with Brewer Normal School, I can see much that is hopeful, much that is full of encouragement, much to be thankful for.

The average age of the pupils has been steadily lessened during these years; showing that the children of the present are reaping the advantages of the training of the previous generation.

The home-life of the people, as studied by our visiting teachers, is manifestly improving, and in a very encouraging degree. Dwellings have more rooms, are better furnished, are more tidy, and have a more general air of prosperity and refinement.

The young people are eager for *Christian* training, showing an

awakened conception of the things that are best in life. With this there is manifest a great desire for a thorough preparation before they shall go out to teach others. This is seen among our graduates, who, almost without exception, earnestly plead for a more extended course of study. A goodly number are pursuing courses in higher institutions.

We cannot but rejoice in the increasingly large number of tried and proved young men and women. Self-respect and self-control are in the ascendancy. The results are manifest. Business men of the city frequently say to me, "We always know the boys of your school on the streets." One of the girls had occasion to call at the home of a physician. The lady of the house herself opened the door. When the doctor asked who was there she said, "I don't know who she is, but she is one of those Brewer School girls." There are no marks on these young people to distinguish them from others, save the unmistakable marks of character, seen in face and form, in word and act.

These tried and proved young people commend themselves for honesty, fidelity, reliability and efficiency. A Southern man wrote me, "Your scholars are certainly well-behaved, good, respectable and trustworthy—which speaks volumes for your instruction among the colored race."

We are glad for these proofs—which might be almost indefinitely multiplied—that education does not spoil these colored young people, and unfit them for any honest employment; but rather that it does make them more reliable and efficient in all service.

That which, perhaps, brings us most hope and courage for the future is the manifest growth of a real Christian altruism among our students. The motto chosen by one of the graduating classes, "*Not for self, but for others*," might well be taken as expressing the spirit of the whole. The one predominant note in the life of the student body, finding expression in prayer and hymn and in testimony, in letter and essay and in conduct, is the great desire to be of service to humanity, and especially to be helpful to their own people, less fortunate than themselves. "God spared me that I might go out and do good, and help to make the world better," says one; and the sentiment is repeated in substance again and again.

As annually the time comes for some who have been in the school perhaps for years to go out from us, to return no more, and, remembering *what they were*, we see *what they now are*, we cannot but thank God and take courage. Therefore are we glad at this Thanksgiving season.

Joseph K. Brick, Normal and Industrial School, Enfield, N. C.
T. S. Inborden, Principal.

What have my people to be thankful for? This, viz: Forty years ago when educational work for colored people began in the South it was the dream of its projectors that every citizen, irrespective of race, should have all the privileges of education; the opportunities of acquiring homes of their own; the protection of the laws of the community; that all should be taught to worship intelligently in their churches, and should be fitted to be factors in creating healthful environment.

The realization of these early dreams can best be tested by noting carefully what some of the leading statisticians of the country tell us. There are this year 1,500,000 Negro children in common schools, 40,000 in higher institutions, taught by 30,000 Negro teachers. The illiteracy of the race has been reduced forty-five per cent. in thirty-five years, while the race meanwhile has more than doubled in numbers. Set free without an acre of land, their farms are now valued at $400,000,000. For all that this means, we are thankful.

The perpetuity of the unity of the Negro family has become a fact, as is evidenced by the excellent Negro homes all over the South. We are thankful for this.

The American Missionary Association has been the pioneer in all this work. She laid the foundation and is still setting the standard for the highest ideals of these people. We are thankful for this.

Those who are giving their time, money, prayers, to perpetuate this work through the American Missionary Association have a past history of success that is a pledge of future reward. They need, and we know no better ground of hope for our people nor reason for future encouragement than the achievements of forty years. We are thankful.

American Missionary Association Officers.

To begin, we are thankful for the courteous and hospitable reception which pastors and people alike gave to the Association at Worcester.

The fourfold welcome from the churches, the Congregational Club, the city and the state, was felt to be real and was most happily expressed. It meant much for Congressman Hoar to identify himself so cordially with the varied features of our work.

Thankful for the unity of thought and purpose and the gracious influence of these meetings which will gladden the heart of consecrated teachers and preachers who are working out problems in our country than which there are none greater.

Thankful that the Association begins a new year strong in the confidence of its constituents and cheered by its assurances of sympathy and hearty co-operation.

Thankful for the splendid setting forth of our Annual Meeting in *The Congregationalist* of October 27th.

ECHOES FROM OUR ANNUAL MEETING.

Let no one to whom this may come fail to read it carefully. We regret our limitations forbid our publishing it in its entireness.

From the Address of Prof. Steiner.

Naturally the work of this Association appeals to me, first, because it has discovered the largest and most needy field for social effort to be found anywhere to-day; secondly, because it has discovered some of the remedies for the ills which hinder social progress among the people in its charge, and thirdly, because for many decades it has unflinchingly and successfully applied these remedies.

The work of the American Missionary Association has a social meaning, because it has a field of social effort. The waste of social effort is incalculable. Before men knew what social science was, or they began to dream about it, until this near day when it has become a fad, the one fundamental fact has been ignored, that social effort is dependent for its efficiency upon social need. Perhaps the greatest sinner in that respect has been the Christian Church, and we, too, in spite of our noble missionary history, are not free from the guilt of waste of men and of money; simply because we ignored this scientific fact expressed so unscientifically by Jesus: "For the Son of man came to seek and to save that which was lost." When facing a carping crowd of critics, He speaks unto them this parable, saying: "What man of you having an hundred sheep and if he lose one of them, doth not leave the ninety and nine and go after that which is lost until he find it?" There was enough effort in Israel, but it was in saving the ninety and nine, who were not socially lost, who were not in the wilderness.

This Association, following the instincts of the social passions implanted in us by the chief social worker of all the ages, took as its material those who have been pushed from the path upon which the evolutionary forces travel; those who slipped from beneath the cogs of the machine of progress. It is those whom this Association is trying to put back, that they may receive the full benefit of the great forces which God uses to realize upon earth the Heavenly Kingdom, and that, in the highest sense, means to save the lost.

The effort put forth is among the undeveloped, the Negroes; those partially developed, the Indians; those in arrested development, like the Mountain Whites, and those over or wrongly developed and developed into fixity, like the Orientals. How they were pushed aside, how they were lost, does not matter; Jesus never asked that question. His chief concern, and ours, is, can they be reclaimed?

Yet we may ask that question, because it bears upon our problem. Why are they as they are? Back of all the blackness of the African jungle, its ignorance, its vice, its superstitions, back of these is neither God nor devil, but man, inhuman, brutish man. Back of every maldevelopment of race or individual, if you can go far enough, is not only the vaporous miasma of sin—and I believe with the chief apostle, that as by "one man" many men after him, death came into the world, so also shall through the Son of man and the Son of men come obedience and life.

There is nothing innate, nothing in the woof and fibre of a race which keeps it from some day coming into the full heritage of the sons of God. There is no such thing as a national characteristic, if by character we mean the engravement of a nation's moral purposes upon its people. There are certain inheritances precious and burdensome, blessings and curses, if you please; but they are not so deep-rooted as we think. Change the environment of the individual and you wipe out in a lifetime the ring-marks which the growing years left upon his life.

Let the Anglo-Saxon go through the tutleage of slavery, of wrongs, of oral, or moral degradation, and he will sink from his proud height sooner than he thinks.

Yet you may make, you have made, fairly good white Christians out of men with black blood and its awful heritage. The lost can be redeemed, and resting upon that fact, the Son of man ventured upon his perilous mission among the sons of men. We need to fear no waste of men and means, if rightly directed in such a field as is occupied by the American Missionary Association.

The second thing which gives social meaning to the work of this Association is that it discovered a remedy for the social ills of its wards. It is again fundamentally true that social progress can be made only by social means. That is, that the evolutionary process which takes place in human society is a process directed by human forces. Unfortunately, there has grown in the minds of many persons this erroneous thought, that progress has back of it some sort of force or law like that which holds together and governs the planets; that as in the process of time glaciers in melting and moving grooved river-

beds and bedded the inland seas, so in the evolution of society the growing and shaping are done by this slow and mechanical process. On the contrary, human progress is as swift as is human desire to accomplish its end.

The gospel is the revolutionary social force; impatient of delays it calls out to men, "Ye must be born again." Facing the failure of a race to do the prophetic and redemptive work assigned it, the Master says, "Go ye and teach and make disciples;" and He sends Godfilled men who work the social miracles, yes, miracles. They do the impossible thing, and "out of stones God raised up new seed unto Abraham."

The one supreme remedy for all social ills is an applied Gospel, and this involves a sane educational process. "Go, teach and preach." They belong together. You can not open a man's soul to the inrush of God without opening his eyes. The demand of the South and alas! of the North and West, for a Christian Negro or Indian who has not his eyes open, can not be met. It is not the knowing of Latin or Greek that makes him seek a higher level, it is the Lord's prayer which does it. Those words "Our Father" have so much brotherhood carved into them that no race prejudice will ever wipe it out. I care not even what your scientific discovery is, how much smaller another man's head may be than mine, how much or how little progress may measure to his credit by your data, or how deficient you prove him in certain moral qualities, you can not prove, at least you can not prove to me, that any man brought into proper relationship with God will not also ultimately grow into the proper proportions of a child of God.

I am perfectly willing to be an unscientific sociologist and believe that the gospel of Jesus is the one supreme remedy for all social ills. I shall never believe, not so long as I believe in God, that there is no remedy for them, and I know that I shall never have to believe that there is any other remedy than this: to teach and to preach, with all that implies, as we face the needs of those whom God has entrusted to us.

Lastly, the work of this Association has social meaning, because it has consistently and fearlessly applied this remedy—and it is again true, that back of your social theory has to be your social fact. Alas! we mourn much and moan much over the world's ills, and talk much about the power of the gospel, yet we do not heroically apply the remedy; we have not at large, have not yet heroically accepted the consequences of our faith. We have shrunk from seeing the results of our theories. This is no place, and if it be the place it is not for me to recall the

heroism of the unknown and the unfamed who went into the Southland and who have taught and preached, labored and suffered. This age slightingly passes over the record of their lives, but it cannot blur their fame nor erase their names from the ever-growing chapters of those "of whom the world is not worthy."

By consistently applying its social remedy, this Association has created the social result, absolutely necessary in the lifting of the race; it has singled out the leaders. This it must bring out, if it wants to save its people. In the process there will be much seeming waste—the privilege must be cast—like the seed of the sower. Much of it will fall on fallow ground, but some of it, much of it, enough of it, will fall into the waiting furrow where the great miracle will be wrought. At such a time when a race is in the making, when millions are to be saved, we can well afford to be prodigal, we must be lavish in the bestowal of opportunities to those who can or will take hold of them.

Fifty years of what our friends call misdirected efforts in higher education can be justified by the results in the lives of half a dozen men, whom I can easily name. In the application of this remedy to the wards of our society, we must not be deterred by that unchristian as well as unscientific declaration, that by educating them you open the door for the destruction of the white race. It may be true that in the process of time God has a higher work for the Negroes, as I certainly believe He has, and also it may be true they may increase and we decrease; there may be a yellow peril and the white race be doomed to extinction. But they also say that Niagara will wear itself away, that the sun is going to burn itself out and that all of New England will return to the sea from whence it came. Yet we still buy excursion tickets to Niagara and plant our crops for the sun to ripen them and buy stocks in New England industrials. Granting, however, that we are doomed to pass away, we can not do less than we are doing, and we must pass on the social secret which we possess to those whose value our race has not yet fathomed, to those whom God raises up, where His laggard army fell.

If we are doomed as a race we shall deserve our doom; for it will come upon upon us as we try to save ourselves and not as we try to save others. In the life of nations as well as of individuals it is true, that he who saves his life shall lose it, and he who loses his life for His sake shall find it.

Let us beware of the philosophy of the "Superman," that doctrine of consummate egoism, which led and still leads to the madhouse. It is not true that by stooping to lift up the weak and by relieving the oppressed, we shall grow weak, oppressed and brutish ourselves. The

finesse which has crept into the rough, brutal, Anglo-Saxon conqueror, came with the advent of the Christ spirit upon the Island Empire.

That which keeps us from becoming brutalized and completely submerged in our materialism, is our halting with the halt, and that which will give us the supremacy among the races will be our willingness to serve them. For the time has gone if it ever existed, when nations can wrest leadership permanently from one another at the points of bayonets or at the muzzles of guns; the real struggle for leadership is fought out with our ideals. That nation will lead the world which serves it most and best, and upon the battlements of the Kingdom will float that banner which has been dipped most completely in the blood of the Lamb. The time will come, and slowly it is coming, when the nations of the earth shall no more lead their sons to battlefield for useful sacrifice, for they will learn to consecrate their sons to the world's redemptive service. "The time is coming and now is" when they shall no more sing battle-hymns to praise that King or Czar. Fainter grows the Russian's majestic hymn, "Boch Chran Czara," for soon there will be no Czar to save. The martial notes of the "Marseilles" will cease to rouse the blood, to raise the barricade and to lead kings and queens to the scaffold; nor from Anglo Saxon tongue shall come "God save the King." But all these "shall dwindle, shall blend, shall change," shall become first a whisper, then a shout; first like the crooning of a cradle and then like a mighty oratorio:

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of All.

The extract which we give from the address of Dr. Doremus Scudder gives but a taste of its quality. But it will do this.

From the Address of Dr. Scudder.

If the Congregetional churches of the United States would only do again what they did 75 years ago, push reinforcements until every center is manned with a trained missionary, the many deserted meeting-houses would refill, the children of all races would be gathered, and in one generation we should have won the entire territory by dotting it with English-speaking congregations.

We must, because we can. Little need to call upon the Church Building Society when nearly every denominational location has its

meeting-house already built standing upon a generous site secured to it in perpetuity if only it be used. Where in this wide world will you find such conditions for success? No other denomination can duplicate this commanding advantage without the expenditure of hundreds of thousands of dollars. All yours for the taking. Hear the mute pleading of those empty churches waiting patiently for their congregations, while neglected children play about, ignorant of the vital message of the gospel. Neglected, neglected by us when we withdrew our missionaries forty years ago and left the people to wander a prey to their own superstitions, to Mormon propaganda and to a priesthood which teaches that to attend a Protestant place of worship means the punishment of Gehenna.

But important as this work for the 25,000 or 30,000 surviving Polynesians is, Hawaii's appeal transcends this as the sun outshines the stars. There is no question that the fierce white race, with its death-dealing drinks and its strenuous living, must soon make an end of the most genial man Mother Earth has nurtured.

The Hawaiian is slowly fading, mingling his blood with that of more enduring peoples. Out of the mixture a new variety of human is crystallizing. Hawaii seems destined to give the world a unique race, speaking English with an accent all its own, sunny-tempered, the reflex of its clime, strong like its mountains.

Why not determine that its religion shall be Christian? Buddhism already maintains more distinctive schools of its own than we do as Christians. Whence does the money come? Not from Japan; no, our plantation hands send streams of gold home; $6,000,000 in 1904 the president of the Keihin bank told me recently. Yet these busy workers have enough left to build, equip and maintain some 50 schools to teach their children Buddhism, the Japanese language and loyalty, not to the Stars and Stripes primarily, but to Mutsuhite—children born under Old Glory and destined to vote as citizens of the Union.

Thus through the active propaganda of this hoary Asiatic cult the question of the new Hawaiian race merges insensibly into our Asiatic problem. That is the dominating question in the islands to-day. You on the mainland are just beginning to awaken to the great reality that has been before the eyes of all of us who have lived in eastern Asia. There is but one alternative. Win China and Japan to Christ or be overwhelmed by them. We mean to give Christ to eastern Asia and in doing so we shall all of us, yellow or white, step upward out of the era of cut-throat competition into the eon of brotherhood.

Asia is to be won to Jesus Christ by no simple means. It is the greatest undertaking in human history and calls for the widest array

of forces. The motto, "Asia for Asiatics," bodes no good-will to the kingdom of God. We may yet have to depend largely upon the yellow man for advanced missionary work in Asia.

Just at this juncture God opens the door of the exclusive continent and casts into our hands a hundred thousand Chinese, Japanese and Coreans. Nay, he corrals them in little isolated communities homesick and lonely for friendship where we may win them through loving ministration by the score to our Christ. They are not the cast-up scum of far eastern city life, though the Dennis Kearney crowd of our western shore has reiterated the epithets "low down Cantonese, and riff-raff of Hong Kong," until the American people have come to believe it.

I know now that God means Hawaii to be one door to Asia. We are just amalgamating our three Honolulu schools into a great institution, bearing the name Mid-Pacific Institute. With not a stroke of advertising we have 63 Japanese and 81 Chinese boys, and 85 Chinese, Japanese and Hawaiian girls already at work. One hundred Corean young men are waiting to enter the institution. We have only to let the people on the plantations know there is room and we can double our members. I know of no such ideal missionary opening in the world to-day.

For in the last analysis Asiatics must explain us white men to Asia. What Huns and Visigoths were to ancient Rome, we are to the yellow men, only far more puissant because of our marvelous inventions. It is a positive disadvantage for a true religion like Christianity to be backed up by an aggressive, not always scrupulous, commercial and political force like that of white men. Now in Hawaii the Asiatic is born on our soil, grows up with our children; our language is his, our institutions his institutions, he intermarries with us, he is one of us. Yet he is an Asiatic, he knows Asia, he can go to Asia and carry the white man's religion as an Asiatic to Asiatics. It is the opportunity of modern history.

But Hawaii cannot do this alone. We cannot make Hawaii what she should be, what God intended her to be, what America is bound that she shall become, without the loyal backing of the mainland. Here is this Association, American in name, American in tradition and history, American with the Americanisms of Lincoln, the best life of the nation pulsates. If you say "no" to us where are we, your children, to turn? Hawaii, planted by the Eternal Father in mid-Pacific, American in tradition and sympathy, Asiatic in population, can never be insular, never be continental, must ever be intercontinental, mundane if you will. What God put her there for,

why He sent to her such large problems, filled her with such strange peoples and why, above all, He displayed the wonders of His providence so markedly in her history we may not know now. But certain it is that the coming World State, in the dawning centuries when earth's gigantic commerce shall revolve about that oceanic paradise, will find no more genial, kindly, central spot of beauty in which to hold its General Court than fair Hawaii.

Once more we regret our limitations of space in that we cannot give to our readers in this magazine the address of Pres. Bradford. We can here only briefly characterize it. It was devoted to the study of two theories as to the wisest way of dealing with the oppressed races in our country. He asked:

Dr. Bradford. Is the wisest method of treating the population of any State that of keeping its classes, races and conditions by themselves, or should every effort be made to obliterate class and racial distinctions, and to bring the people into unity religiously, commercially, industrially and politically? The United States in these days is witnessing a revival of the tendency toward segregation, and this time it concerns races rather than States. Segregation contradicts the motto of the nation, "United we stand, divided we fall."

Opposed to that is the theory of integration, which insists that every means possible should be used to bring all classes and races into harmony. To realize this end, the forces of education, social life, industry and politics should be invoked; only as it prevails can there be harmony, prosperity and healthful growth.

It may be said that after association, education and religion have done their best for the colored man, the white man will not tolerate him as an equal and as a brother. To this two answers may be given —some of the white race will never be just to the colored, but others, of larger vision and nobler nature, will. Those who put prejudice above brotherhood and race integrity above national integrity must be left to be converted. Some time they will become Christian, and then the problem will be solved.

I believe that I but interpret the whole history of this Association when I urge that the welfare of our Republic and the advancement of the Kingdom of God require that differences of speech, of feature, of social condition, of wealth, of race, be minimized, and that the constant emphasis of all patriotic citizens should be on the essential divinity and consequent sanctity of man as man; on the things which unite, rather than on the things which divide; on integration,

rather than segregation, to the end that our Union may be one and indestructible, the noblest illustration of human brotherhood in the history of the world.

Hundreds were unable to gain admittance to hear the unusually forceful sermon of Dr. Sheldon. This will doubtless be printed in full separately. As in other cases, we can only call the attention of our readers to it in the following extracts:

From the Sermon of Dr. Sheldon.

We simply come back at the last analysis to the place where Christ wishes us to begin. Perfect love casteth out fear. All of us are brothers. If a man is a real Christian, not a nominal one, he cannot create trouble for his brother. And all the races of the universe could subsist in a happy family within the compass of a republic far smaller geographically than ours if once their hearts were right in the sight of God and toward one another.

When I was a small boy living in Rhode Island, my father took me to a menagerie. I believe there was not even a circus attached to it. It was pure menagerie. The only thing I remember about it was a small collection of different animals which a young man had trained to live together. There was a cat, with a family of mice, a hawk, some chickens, I think two or three grown up rats, several canaries and two or three dogs. They ate out of the same dish and traveled indifferently alike over one another and their trainer. As long as he was present at any rate there was no disturbance. He began with them as soon as they were born, and, while I, of course, did not draw the moral at the time from this highly moral show, since then I have thought often of what might be done with different races of the world if they were trained early enough to love and respect one another's rights and grow up together in the harmony of a great Christian brotherhood. We might as well face the question frankly and openly from the very basic foundation. This Republic could not exist half slave and half free, according to the great president. Neither can it exist half Christian and half pagan. It must be all Christian or it will disintegrate. There is no process known to the schools, there is no divine healing in culture in itself, there is no fundamental erasion of these racial prejudices outside of the Gospel of Christ.

Education does not necessarily remove the hatred of man for man; refinement does not in itself have anything to do with the softening of men's feelings for one another. The progress of the world in the arts and sciences, in machinery, in the multitude of labor-saving devices, in the addition of pagan luxury to Christian necessity—all these things, in themselves, put together, have not one iota's influence

in changing the inevitable current of men's lives, of their feelings, their passions and their prejudices. Nothing will ever change the thought of the white man for the black man, or the black man for the white man, except when both become Christ's men. Then their viewpoint will be the same.

It is for the working out of these magnificent possibilities that this American Missionary Association exists. The Negro is simply an illustration of the other races with which the Association has to do. It is, therefore, with pardonable pride that those who believe in the power of the Republic look with intense earnestness upon the work of any organization which, like this, bases its love of country upon principles of real Christian manhood and womanhood. This Association practically says to the United States Government: You may educate, you may elevate the different races by one course or another, through the public schools, through State universities, through libraries, museums, art galleries, through the constant impress of the nation's greatness in its physical and social life, but these foreign races will rise up and choke the life out of you in the end, unless with all they have something more than the State can ever give, and that is, the teachings of Christ implanted in the fibre, in warp and woof of their thinking, of their creed, of their conduct. In other words, the American Missionary Association in all its work is helping to make the United States Government a lasting and permanent institution among the nations of the earth, by transforming the lives of its citizens out of race haters, out of mammon worshipers, out of worshipers of the gods of the senses in any form whatever, into obedient children of God, fashioned after the pattern of the great Redeemer of all mankind. On that basis, and that alone, this Republic can endure. On any other basis, it will inevitably go the way of all the nations that have perished because they knew not, loved not and served not the God of righteousness.

If the churches of the Congregational order in America really once understood, throughout their entire membership, the tremendous value and importance of this kind of patriotism, of this kind of nation-making, I do not understand how they could refuse to place this work near the head of the list, in point of honor and importance. The task before us seems gigantic. It is no less than the attempt to take an unformed, ignorant, sinful, in some cases debauched and degraded, humanity of different tongues and races, ancestry and training, and shape it all over into refined, enthusiastic, useful, pure, enlightened Christian discipleship, to make strong the welfare of the Republic, to love God and man with eagerness; in other words, to become through

and through Christ-like. Compared with the attempt to make artisans or farmers or musicians or politicians out of the materials which come to us from every clime, the work of the American Missionary Association is simply superhuman, and it would be impossible if it were not for this constant fact of the authority and power of Him who bids us do it. "All authority," He says, "has been given unto Me, and lo I am with you alway."

Dr. H. H. Proctor, of Atlanta, spoke in part as follows. His address is as brilliant as it is true.

From the Address of Dr. Proctor.

How grateful am I that your stream of influence came into the handwriting on the wall to the Southern slave power. I thank God for the courage of John Brown, whose brave daring fanned the slumbering fires of national wrath into the living flame that consumed the foul garment of slavery. I thank God for the unsheathed sword of Grant, whose gleam flashed defiance to the armed force of rebellion. I thank God for the mighty pen of Lincoln, at whose mystic touch millions of my kith leaped to loose their chains. I thank God for those brave men who went to war to die, if need be, that the nation might be preserved and the slave set free. Let those that fell in that memorable struggle rest in peace, wrapped as they are in the old flag, unstripped of a single star and pillowed upon the Constitution of the Union, undivided and indivisible. But I thank God still more for those brave men and braver women who, before the smoke of battle cleared away, came into the South-land with spelling book in one hand and God's holy Word in the other, with "malice toward none and charity for all," and set the millions of my people rejoicing on the upward way. This I regard as the very finest thing in American history. This noble effort has not been fruitless, for every white man you sent South I can point to a black man he raised up. You sent Samuel Armstrong to Hampton; I point to Booker Washington, the wizard of Tuskegee. You sent Erastus Cravath to Nashville; I point to William Du Bois, one of the scholars of the land. You sent Edmund Ware to Atlanta; I point to William Crogman, the noble college president. You sent George Andrews to Talladega; I point to William Pickens, the prize orator at Yale. You sent Helen Morgan to Fisk; I point to Margaret Washington, the accomplished helpmeet of her distinguished husband. You sent Lucy Case to Georgia; I point to Dinah Pace, who is giving herself to the neglected waifs of her people. I will not attempt to complete the list. You will not forget that in one generation you lifted the yoke from our neck and in the

very next we were found in the very fore-front, lifting the yoke of Spanish tyranny from the neck of the brown man.

Your spirit has been plowed deep in the soil of our hearts, and it is springing up into a harvest. We have learned from those you sent us that sacredness of duty. We have duties to perform to others whether they perform theirs to us or not. Our responsibility is to Him whose authority is far above that of man.

You have inspired in us a sense of honor. Nor was this wholly lacking in us; even the rigor of slavery could not eradicate it. Your missionaries taught us the spirit of tolerance. Whatever may be said of the early Puritan in this matter, the missionaries you sent us had this in an eminent degree and taught it to us. In this, too, they were not without a foundation to build on. Flexibility is one of our native traits. This stands out clearly in a comparison between the black man and the red. When an attempt was made to enslave the Indian he sulked in stolid indifference, and eventually, as a result, we see his pitiable plight. On the contrary, the Negro bowed beneath the yoke and was prodded for his cowardice, while the Indian was praised for his manliness. But he only stooped to conquer, and when he stood up what a wondrous change; as if by magic his auction block was changed to a pulpit, his slave pen to a schoolroom, his bill of sale to a ballot; this was flexibility. The Negro has the flexibility of a rubber ball; the harder you throw him down, the higher up he bounds; he thrives in spite of adversity. It is this trait cultivated and developed that will insure the Negro his niche in the national life. And it is this quality in the Negro that accounts for the peace in the South to-day. The whole South is indebted to your missionaries for teaching us, in patience, self-denial, tolerance and flexibility. It is not much known that that has been the safety-valve of the South since the war. It was not the Ku-Klux Klan; that failed ignominiously. It was that pilgrim band from the hills of New England that averted the race war in the South.

You have taught us endurance. Your Yankee pluck is proverbial. We used to believe in rabbit feet, but now we are believing more in our own feet. We believe pluck is the only luck worth having, and that providence helps those who help themselves. We are, therefore, turning a deaf ear to chimerical schemes of colonization and emigration, and have decided to work out our own destiny where we are. Some of us will surely go abroad as business men and missionaries, especially to Africa, for the heart of the uplifted black man is bound to yearn to his brethren in his ancestral home; numbers will scatter through the North and West; but most of us have decided to work

out our destiny where our people have suffered, bled and died. There, by the grace of God, as did our noble fathers on these shores, through peril, toil and pain, we will wrest victory from opposition and defeat. This will we do though it take us all the century, or report to God the reason why.

But duties and rights go together, and you could not teach us one without the other. The Puritan regarded his rights quite as sacredly as he did his duties. That Boston tea party is a case in point. Bunker Hill testifies that he is willing to die for his rights. You men to-day are true descendants of your fathers in this. We prize our rights as highly as you do yours, and perhaps a little more so, because we have never had them. Perhaps we ought not to, but we are human and we do.

We believe we have a right to light. If education is a good thing for the boy in New England, it is a good thing for the boy in the South, whether he be white or black. We are enthusiastic over industrial training; we are equally enthusiastic over higher education. As Prof. Spence said: "If the black man is inferior to the white, give him a superior education; if he is equal, give him an equal education; if he is superior to the white, then, and then only, give him an inferior education." The Negro needs the very best education he can get; men of light and leading are essential for the guiding of the multitude out of error into truth. Who can preach and teach and plead and help among his people like the trained men of their own blood?

We believe we have a right to the ballot. Believing it is unbecoming to any American citizen not to be interested in the government, we refuse to be disfranchised without a protest. As an alumnus of Yale my vote is sent for all the way to Atlanta when a member of the Yale Corporation is to be chosen; but the prevailing sentiment of Georgia says, I am not fit to vote in her election. If Georgia is right, Yale is wrong. We lay down this challenge to the South: put up any fair test you will for voting, that of education or property, or both, and apply it to black and white alike. But they won't do it. They dodge behind such subterfuges as grandfather clauses. It is not a grandfather a voter needs; his grandfather simply needs a grandson. What the South needs is not white supremacy but right supremacy! The ballot-box is the ark of the American covenant, and though the cart that bears it may totter, none may lay impious hands upon it with impunity.

We believe we have a right to life, of which we should not be deprived without due process of law. This trite statement invests itself with new significance when it is recalled how many thousands of

black men, women and children have been hanged, shot or burned in this Christian land of recent years without judge or jury.

We believe we have a right to expect to be treated as men. We do not want so-called "Social Equality," if there is no good in it; but if there is, we do. Of this we will let the white man in the case be the judge, since it was he who drew the line. If he decides to the contrary, that ends it, but only so far as he is concerned individually. We certainly do not wish to associate with anyone who does not wish to associate with us. But if he decides affirmatively, who could forbid this social freedom. What if Booker Washington did dine with John Wanamaker? Were not both the gentlemen willing? Has not the day come in Christian America when Phariseeism, based on so slight a thing as the color of a man's skin—why not his eyes or his hair—should cease to receive the apology of men who claim to be followers of Him who knew no race but the human race, and who reserved His most stinging rebuke for the Pharisee?

In the light of these things we are prepared to see what the problem of the races is and how to work it out. It is a three-cornered problem. There is a problem from the point of view of the New Negro, another from that of the New South, and still another from that of New England. That of the New Negro is this: How can I get the chance of a man? That of the New South is this: How can we keep the New Negro in the place of the Old? That of New England is this: How can we keep the whites and the blacks of the South in harmony? In the combination of these points of view you have the one complex problem.

How then, can the problem be solved? If the Negro's problem is how he may get a man's chance, the reply is: Take it, if you can. Deserve the rights you seek by the faithful performance of their correlative duties; work out your own salvation. If the problem of the New South is to hold the Negro down to the place of the Old, the reply is: You can't do it. As well might you try to stay the rising sun by putting your shoulder against the burning wheel as to try to stop the progress of a people who are determined to rise. Behind all people, as behind that sun, is the eternal, omnipotent hand of God, and the people that conform to His law are as sure to rise as the morning sun.

And in spite of sensational writers like Dixon, who suppress the Negro, and hysterical politicians like Vardaman, who would like to reenslave the black man, men like Bradley of Georgia, who would raise the black man to the level of the white, and Galloway of Mississippi, who publicly declares himself the black man's friend, are pleading for a policy of larger liberty as the only safe course. If the

problem for New England is how the races may be kept in harmony, the reply is: Justice. Only on the basis of the Golden Rule can there be perfect harmony in the South. I plead for the re-assertion of the time-honored conscience of New England, demanding a national standard of civic righteousness for white and black alike, saying: "This is the way; walk ye in it." This, added to your splendid philanthropy for both races in the South would be the crowning stroke in the solution of the greatest problem before the American people.

This, then, in a word, is the solution I propose: Let New England, the New South and the New Negro, each pleasing not himself but the other, following in the leading footsteps of Him who came to make all things new, even as He gives to each the light, all march one way.

A RURAL COLLEGE SETTLEMENT.

PROFESSOR KELLY MILLER, HOWARD UNIVERSITY, WASHINGTON, D. C.

The tourist over the Atlantic Coast Line, if he happens to place his head out of the window at the opportune moment, may notice about twenty miles below Weldon, North Carolina, a signboard set in an open cotton field, with the inscription "The Joseph K. Brick Industrial School of the American Missionary Association." If his curiosity causes him to glance a few hundred yards further, he will notice a series of seven or eight handsome brick buildings, whose form and arrangement suggest a seat of learning. Unless his curiosity ripens into further inquiry, our tourist would probably gain no further information of this important establishment than this hasty glance affords. The simplicity, modesty and naturalness with which this work is prosecuted have not been advertised with vociferous acclaim, as befalls some other institutions devoted to the same field, and yet this institution has a history which is as unique and a sphere of usefulness and influence which is as hopeful and as helpful as one finds anywhere in the South. The school is located in Edgecombe county, with a white population of 10,004, against 16,584 colored inhabitants. This is in the midst of the black-belt section of North Carolina, which, like similar sections of other southern States, presents special pressing problems. The nearest town is Enfield, whose chief interest, so far as this narrative is concerned, grows out of the fact that it is the post office and shipping station of the school. It seems entirely probable that, like Tuskegee, Alabama, its future fame will depend upon its proximity to a Negro institution.

As the outcome of the civil war, many soldiers who followed the Union armies in the South, turned soldiers of personal fortune, and

settled down to exploit the resources and industrial opportunities of that section. It was thus that a tract of land, some twelve hundred acres in extent, fell into the hands of one of these soldiers, a general in the Union army.

After many ups and downs, as usually befalls the farmer on a large scale in the South, this farm turned up in the hands of the mortgagee, Mrs. Joseph K. Brick, of Brooklyn, N. Y. Having a deep and abiding interest in the welfare of the colored race, Mrs. Brick sought the advice of several experts in this field of philanthropy, as to how she might donate this farm so as to make it of the greatest benefit to these neglected people. Upon the advice of Gen. O. O. Howard, it was donated to the American Missionary Association, where it was felt that the wisest and safest management would be secured. It was thus that the Joseph K. Brick School began its existence in 1895. The original donor not only furnished the land but also provided the means for a school building and the initial facilities of the work. The development of the work was entrusted to the immediate management of Mr. T. S. Inborden, a graduate of Fisk University, and a man of marked modesty and simplicity, but withal an earnest, enthusiastic, effective worker, and there are few men in the South who deserve higher rank as a practical educator. Shortly after the inauguration of the work, Mrs. Brick was induced to attend the "commencement," which, in this case, at least, marked the real beginning. She became so deeply interested in the needs of the country folk, many of whom drove twenty or thirty miles to witness the occasion, that she decided to devote a larger share of her energies and resources to this work. From that day to the time of her death some three years ago, this school became the idol of her heart. She added building after building and facility after facility until now the institution has a goodly complement of handsome structures laid out around the traditional quadrangle, interspersed with academic walks and shady groves. Another tract of land was added so that the school now owns over 1,400 acres. The total value of the property has been placed at $150,000. The school was made the residuary legatee of the founder's will, and the continuance of its work is assured. The plan, scope and methods of the work are about the same as of other institutions devoted to the needs of a rural community, and presents no special or striking interest.

The question naturally arises, what can the school do with 1,400 acres of land? Many people seem to think that an industrial school is well off in proportion to the size of its acreage. But pedagogical experience has taught the sure lesson that a school is one thing and

a farm is quite another, and it is as difficult to combine the two as to unite any other dissimilar modes of activity. The size of the farm operated by a school is generally a good measure of the size of its sinking fund. It is just here that the unique character of the Brick School comes into evidence. Part of the farm is utilized for school purposes, but the greater portion is rented out to tenants. The effect of the college settlement feature can best be illustrated by contrasting surrounding conditions before the school was established with those that prevail to day; by holding up the picture both "before" and "after" treatment, after the manner of the patent medicine method. The plantation had assumed the slovenly and dilapidated aspect as is usual with large estates when they have proved to be profitless as an investment and have been let out to ignorant and careless tenants. The miserable one-room cabins were foul and loathsome. The yards were rank with weeds. The open wells were a refuge for water-snakes and receptacles of slimy things that breed disease. There was no more indication of human taste by way of decorative surroundings than one finds about the dens of wild animals. Miasma filled the air with malignant types of fever. The whole situation but emphasized the helplessness of ignorance to combat the hostile forces of nature. That this picture is not overdrawn may be judged by a visit to the cabins in the neighborhood which have not come under the beneficial influence of such outside suggestion and help.

Mr. Inborden was instructed by the American Missionary Association's secretary to tear down these dilapidated cabins, saturated with vermin and disease, and build in their stead neat four-room cottages which are to be kept neatly whitewashed, and so to establish an environment fit for the inhabitance of human beings. General regulations also were drawn up in harmony with the spirit and purpose of the school. A rental value was placed upon each subdivision, yielding a fair return upon the investment. Each tenant was required to sign the agreement, and was expected to observe not only the letter but the spirit as well. It is tacitly understood that each tenant is to keep in school all the children of the proper age, for which there is charged a small tuition. No liquor is to be used or kept on the place except by prescription of a physician. Many of the tenants, who had become steeped in the old habits of shiftlessness and filth, did not feel that they could live up to the exacting conditions, and withdrew. Others were found who were eager to take their places and entered into the new regulations with a docile and enthusiastic spirit.

Any visitor to the institution may see for himself what a wonderful transformation has been wrought. The yards are kept neat and

clean and cool, the household arrangement is systematic and orderly, the family garden in the rear of the cottage contains about every manner of vegetable that grows in that latitude. Shrubs and flowers flourish in the front yard, and shade trees abound on all sides. Some of the tenants are making notable headway. The great millstone that hangs about the neck of the Southern tenant is debt. This handicap grows very largely out of ignorance. All their energies are devoted to producing the staple crop, and little or no heed is given to the vegetables which they consume daily. It is not at all unusual to see a farmer purchasing from the town market cabbage, lettuce, beets and other garden stuffs such as he might have grown at one per cent. of the price. The small farmer who raises his own meat is the exception rather than the rule. The tenants of the Joseph K. Brick farm raise their own garden products, chickens and hogs, and devote their cotton crop to those necessities which cannot be produced on the place. The school exercises no hard and rigid authority over these tenants, but acts merely in an advisory and consultive capacity. The relation is placed squarely and frankly on a business basis, and if there be any philanthropy, it is inseparable from the five per cent. This experiment shows that country life for these people can be made attractive and pleasant rather than the hard, stupefying grind that benumbs alike the mind and body. How to stop these misguided, simple-souled people from rushing into the cities where they will be ground to pieces between the upper and nether stress of urban conditions is a serious sociological problem. The experiment now under way at the Joseph K. Brick Normal and Industrial School affords a striking indication how this result may be accomplished.

The student of social and college settlement work cannot do better than to visit this school of the American Missionary Association where he will see how much easier it is to get results among simple, unsophisticated country folk than in the slums of our great cities.

Prof. Kelly Miller, of Howard University, D. C., has put Mr. Thomas Dixon, Jr., author of "The Leopard's Spots," upon the spit, and is roasting him well with a Christian fire that burns freely. Mr. Dixon has found his "superior."

Prof. Miller's "Open Letter" is finding delighted readers in the second ten thousand edition of his pamphlet, and it would pay a hundred thousand to read it. The price is 15 cents.

RECEIPTS FOR SEPTEMBER, 1905.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for September	$1,734.47
Previously acknowledged	64,975.02
	$66,709.49

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $319.96.

Auburn, Sixth St. C., 8.80. Belfast, First, 15. Bingham, Mrs. Clara Bray, *for Blowing Rock, N.C.*, 9.64. Brewer, First, 15.48. Dennysville C., 6. Portland, "A Friend," 5. Presque Isle, C., 8.70 (1.50 of which *for Work in Hawaii*). South Gardiner, Jr. C. E., 3.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas., $248.34.

Belfast, 10. Blue Hill, 1.33. Bridgton, 10. Dennysville, 5. Farmington, 30.75. Gorham, 22. Hancock County Conference, 1.33 Harpswell Centre, 8. Houlton, 8. Jackson, 3. Limerick, 3.57; Mrs. G. A. Mills, 5. North Belfast, 2. Portland, State St., 50. Sanford, 7. Sandy Point, 5. Searsport, First, 20.55; Second, 14.75. South Berwick, 39.56. York, 1.50.

NEW HAMPSHIRE, $317.45—of which from Estates, $67.82.

Bartlett, 2.45. Bennington, C. E., *for S. A., Fisk U.*, 2.50. Boscawen, 8.91. Centre Harbor, 8. Claremont, C.E., *for Athens, Ala.*, 1.75. Hancock, 5. Hebron, Union C., 5. Lebanon, Mrs. D. W. Marston, *for Athens, Ala.*, 1. Milford, "A Friend," 5. Nelson, 5. Pembroke, 11. Pittsfield, 22.61. Rochester, Henry M. Plumer, 120 (100 of which *for Model Home, Piedmont Coll., Demorest, Ga.*). West Lebanon, 11.41. West Rindge, Deacon George G. Williams, 5; Herbert E. Wetherbee, 5. Wilton, Second C., 30, to const. ROBERT PROCTOR L.M.

ESTATES.—Cornish, Estate of Sarah W. Westgate, by Elwin M. Quimby, 17.55 (Reserve Legacy, 11.70), 5.85. Milford, Estate of Christiana Moore, 112.29 (Reserve Legacy, 74.86), 37.43; Estate of Abel C. Crosby, 37.86 (Reserve Legacy, 25.24), 12.62; Estate of C. B. Harris, 35.76 (Reserve Legacy, 23.84), 11.92.

VERMONT, $563.87, of which from Estate, $166.66.

Ascutneyville, Mrs. Olivia Gage, *for Athens, Ala.*, 5. Brattleboro, Center C., 50.01; L.M.S., *for Athens, Ala.*, 2.30. Hartford, Mrs. H. C. Pease, *for Athens, Ala.*, 5; "A Friend," *for Athens, Ala.*, 5. Hartland, 14. Johnson, 29. North Craftsbury, 8.25. Springfield, 22.86. Townshend, 21. West Brattleboro, A Friend, *for Athens, Ala.*, 5. Whiting, 3. Woodstock, S., *for S. A., Williamsburg, Ky.*, 5.57.

CONG'L WOMAN'S HOME MISSIONARY UNION OF VERMONT, Mrs. C. H. Thompson, Treas. $221.22.

Arlington, East, S., *for S. A., Moorhead, Miss.*, 1. Barton, W.H.M.S., 15. Bradford, Woman's Union, *for McIntosh, Ga.*, 5. Brattleboro, Mother and Sister, *for McIntosh, Ga.*, 10. Braintree, East, Jr. C.E., *for S.A., Moorhead, Miss.*, 1. Charleston, West, Volunteers, *for S. A., Moorhead, Miss.*, 1.25. Cornwall, W.H. M.S., *for McIntosh, Ga.*, 7.44. Franklin, Jr. C.E., 6 (2 of which *for S. A., Moorhead, Miss.*, 2 *for S.A., Santee, Neb.*, and 2 *for S. A., Grand View, Tenn.*). Granby and Victory, S. Children *for S. A., Santee, Neb.*, 1.72. Glover, W.H.M.S., *for McIntosh, Ga.*, 2.15. Greensboro, W. H. M. S., *for Porto Rico*, 6. Manchester, "Nimble Fingers Circle," *for Porto Rico*, 5. Middlebury, Y.P.S., *for S. A., Moorhead, Miss.*, 4. Newfane, C.E., *for Porto Rico*, 2. New Haven, Ladies' Union, *for Grand View, Tenn.*, 5.42. Orwell, C.E., *for Porto Rico*, 11. Peacham, C.E., *for Grand View, Tenn.*, 2.50. Richmond, W.H.M.S., *for McIntosh, Ga.*, 10. Rutland, S., *for S. A., Grand View, Tenn.*, 7.74. Springfield, "Two Friends," 100; Jr, C.E., *for S. A., Moorhead, Miss.*, 5. St. Johnsbury, South Ch., C.E., *for Grand View, Tenn.*, 5. Thetford, Primary S., *for S.A., Moorhead, Miss.*, 1. Warren, Ladies, *for McIntosh, Ga.*, 2. Waterbury, "Sunshine Club," *for S. A., Grand View, Tenn.*, 4.

ESTATE.—Burlington, Estate of Mrs. Julia Francis Hickok, by Rev. Lewis Francis, D.D., Exec., 500 (Reserve Legacy, 333.34), 166.66.

MASSACHUSETTS, $3,414.79—of which from Estates, $393.37.

Abington, C., 7.66. Amesbury, H. M. S. of Main St. C., *for S. A., Fisk U.*, 25; C. E. of Main St, C., *for S. A., Fisk U.*, 15. Andover, "A Friend," 25. Athol, Evangelical C., 60.80. Attleboro, "A Friend," *for S. A., Fisk U.*, 25. Auburndale, 10. Berkeley, Mrs. Lydia C. Dean, *for Indian M.*, 20.

Boston, Mrs. C. M. Fiske, *for Talladega Coll.*, 100; "A Friend" in Old South Aux., 100 (50 of which *for Scholarship at Pleasant Hill, Tenn.*, and 50 *for Williamsburg Acad., Ky.*). Brighton, 60. Dorchester, Pilgrim, 58.92; Village C., 20; Mr. and Mrs. Z. A. Norris, 25.

Boxford First, 30.16. Chicopee, First, bbl. Goods, *for Tougaloo U.* Clinton, German C., 3. Concord, Trin. C., 15.05. Conway, 8.34. Dalton, Hon. W. M. Crane, *for Tougaloo U.*,

100; "A Friend, *for Fisk U.*, 100. Dedham, "Allen C. E. Soc.," *for Tougaloo U.*, 25. East Bridgewater, Mrs. Susan E. Barrows, 10. Edgartown, 16. Enfield, C. E., 6.95; Mrs. Henry M. Smith, 10; Marion Andrews Smith, 5.00. Everett, Mystic Side C., 9.96. Fall River, Broadway C., 1; S., 1; C. E., 1. Fitchburg, Rollstone C., 14.99. Foxboro, Bethany C., 8.31. Framingham, "A Friend," 20 (17.50 of which *for Indian Scholarship*, and 2.50 *for Indian Work*). Gardner, Woman's Miss'y Soc., 44.89 (22.89 of which *for American Highlanders*, and 22 *for Indian M.*). Greenfield, Second, 29.83. Holyoke, Second, 67; John K. Judd, 50. Hubbardston, 7. Ipswich, South, 70. Kingston, Mayflower, 10. Lancaster, S. R. and Miss E. F. Merrick, 10. Lawrence, "A Friend," *for Fisk U.*, 25. Lee, C., 75; S., 150. Leominster, C. B. Weelock, 5. Littleton, C. 11 (3.36 of which from Miss Annie Manning, deceased). Melrose Highlands, 1. Millbury, M. D. Garfield, 25. Newton, "A Friend," 50; Francis Murdock, *for Talladega Coll.*, 10. North Adams, 60. Northampton, Edwards C., 95.37; First, 253.70. North Billerica, Mrs. E. R. Gould, 18. North Chelmsford, 3. Oakham, K. M. Ayres, 5. Palmer, First, *for Piedmont Coll., Demorest, Ga.*, 9 20. Peabody, J. K. Cole, Thank Offering, 10. Pigeon Cove, Rev. E. P. Kelly, 10. Plymouth, Ch. of the Pilgrimage, 9.81. Plympton, 4. Sherborn, Pilgrim C., *for Talladega Coll.*, 10. Shirley, 8. Somerville, Franklin St. C., 13.86. South Deerfield, 43.63. South Hadley, 12.35. Springfield, South Ch., 93.25; R. B. Henderson, *for S. A., Jos. K. Brick Sch., Enfield, N. C.*, 4. Taunton, East C., 10; Trin. C., 213.02. Walpole, 4.35. Waltham, "A reader of The American Missionary," 5. West Boylston, 22.47. Westhampton, 22.50. Winchendon Centre, S., 22.18: Woburn, Scandinavian C., 2. Worcester, Hope C., 15; Piedmont C., 17; Plymouth, 15.87.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., $430.

W.H.M.A., *for Salaries*, 410, and *for Chinese*, 20.

ESTATES.—Amherst, Estate of Mrs. Eliza J. Williams, by Byron H. Williams, Exec. 505.11 (Reserve Legacy, 336.74), 168.37. South Deerfield, Estate of C. B. Tilton, 675. (Reserve Legacy, 450), 225.

RHODE ISLAND, $317.00.

Providence, Central C., 300. River Point, Woman's Mission Circle, 15 (10 of which *for S. A., Lincoln Acad., King's Mountain, N. C.*, and 5 *for "Raven Fund," Marion, Ala.*). Wood River Junction, 2.

CONNECTICUT, $6,120.71—of which from Estates, $3,654.08.

Ashford, 2.25. Bethel, Mrs. L. C. Phelps, 5. Bristol, First, 25.57. Brooklyn, First Trin. C., 13; S., 5. Burlington, Rev. E. G. Stone, 2. Danielson, Mrs. Mary Dexter, Box Books, *for Jos. K. Brick Sch., Enfield, N. C.* Durham, 20. East Canaan, 2.42. East Haddam, First Ch. of Christ, 18.39. East Hampton, 11.48. Fairfield, S. Class, *for Salary, Saluda, N. C.*, 3.65. Glastonbury, S. H. Williams, *for Tougaloo U.*, 20. Goshen, 35. Granby, South C., 15.48. Greens Farms, 21.61. Hampton, First, 8.61. Middletown, First S., *for S. A., Talladega Coll.*, 12.50. Montville, First, 6. New Haven, Rev. Chas. R. Palmer, D.D., *for Joppa, Ala.*, 50. New London, Miss M. J. Turner, *for Athens, Ala.*, 5; M. H. Giddings, 5. New Milford, First C., 66.75. Norwich, Broadway C., 401.35. Old Saybrook, 9.15. Plymouth, 8. Poquonock, 3.37. Rockville, Bible School, Lincoln Mem., 15.71; Prim. Dept., Bible Sch., of Union C., *for Scholarships, Lincoln Normal Sch., Marion, Ala.*, 8. Sherman, 20.30. Somersville, 15.50. South Britain, 13.50. Southport, 69.54. Stony Creek, 16.55. Terryville, 132.29. Washington, First, 50. Waterbury, Mrs. J. S. Mitchell, *for Tougaloo U.*, 200; Mrs. Cornelia C. Holmes, 25; Mrs. Cornelia C. Holmes, two Boxes Goods, *for Moorhead, Miss.* Willington, 1. Windham, Wm. Swift, deceased, 1,000. Winsted, 112.66. Woodstock, First, 10.

ESTATES.—Lyme, Estate of Harriet H. Matson, by Charles A. Terry, Exec., 6,000 (Reserve Legacy, 4,000), 2,000. Newington, Estate of Mrs. Laura C. Kellogg, by H. L. Kellogg, Exec., 300 (Reserve Legacy, 200), 100. New Milford, Estate of Catherine T. Lewis, deceased (1,417.19, less expenses 47 85), 1,369.34 *for Straight U., New Orleans, La.* Old Lyme, Estate of Shadrach H. Sill, 554.20 (Reserve Legacy, 396.46), 184.74.

NEW YORK, $10,386.58, of which from Estates, $6,240.87.

Angola, C., 5; Miss A. H. Ames, 5, Aquebogue, 9.15. Baiting Hollow, Mrs. H. R. Talmadge, 20 cts. Berkshire, First, 13. Brasher Falls, Mrs. Eliza A. Bell, 15. Briarcliff Manor, 100. Brooklyn, Lewis Ave. S., 63.07; Puritan C., 82.75. Buffalo, Charlotte Potter, 10, *for Sch. Building, Santurce, Porto Rico.* Geneva, T. S. Hubbard, 5. Ithaca, First, 10. Lincklaen, 1.87. Mt. Sinai, 15.03. New York, Forest Ave C., 10; "Friends," *for Steam Heat, Talladega Coll.*, 1.000; "Friends," *for Nurse Dept., Talladega Coll.*, 360; "H. W. H.," 60. Pulaski, Mrs. James Douglas, *for Saluda, N. C.*, 2. Sherburne, Mr. and Mrs. J. C. Harrington, deceased, 1,000; Joshua Pratt, *for Steam Heat for Talladega Coll.*, 1,000; Miss Fannie Rexford, *for Nurse Dept., Talladega Coll.*, 20; Hon. C. A. Fuller, *for Talladega Coll., Ala.*, 20. Spencerport, Mary E. Dyer, 5. Tarrytown, "A Friend," 100; "E. D. B.," 3. Warsaw, C., bbl. Goods, *for Joppa, Ala.* Watertown, Mrs. Jeannette T. Pierce, *for Saluda, N. C.*, 2; Mrs. Mary H. Thompson, *for Saluda, N. C.*, 1. ——, "A Friend," 10.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, Mrs. J. J. Pearsall, Treas., $216.74.

Berkshire, L. A., *for Repairs on Building at King's Mountain, N. C.*, 10. Jamestown, Primary S., *for S. A., Lincoln Acad., King's Mountain, N. C.*, 10. Rutland, Aux., 7.15. Saratoga Springs, Mrs. M. L. Rickard, "Goodridge Memorial Fund," *for S. A., Talladega Coll.*, 120. Sidney, C. E., *for Schp., Lincoln Acad., King's Mountain, N. C.*, 36. Walton, W.H.M. S., *Bal. Schp., Fisk U.*, 8.59. White Plains, L. A., 25, *for Schp., Fisk U.*

ESTATES. — Brooklyn, Estate of Stephen Ballard, 5,677.47. New York, Estate of George D. Sweetser, 404. Syracuse, Estate Mrs. Mary B. Pelton, by Ella F. Butts, Executrix, 500, and interest, 3.18—503.18—less tax 25—478.18 (Reserve Legacy, 318.78), 159.40.

NEW JERSEY, $148.00.

East Orange, First S., *for Kymulga, Ala.*, 50. Glen Ridge, Boys' Mission Band, *for Santee Indian M., Santee, Neb.*, 17.50. Newark, C. E. of First C., box Supplies and 50 cts., *for Black Mountain Acad., Evarts, Ky.* Plainfield, S., 25.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, Mrs. G. A. L. Merrifield, Treas., $55.

Passaic, C.E. of First C., 5, *for Black Mountain Acad., Evarts, Ky.*, W.H.M.U. of N. J., 50.

PENNSYLVANIA, $63.00.

Philadelphia, Wm. H. Lambert, 8. Pittsburg, "S. E. G.," 25. Port Carbon, Mrs. Jesse Turner, *for Building Fund, Moorhead, Miss.*, 5.

THROUGH WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, Mrs. G. A. L. Merrifield, Treas., $25.00.

Germantown, First S., *for Atlanta Theo. Sem., Atlanta, Ga.*, 25.

OHIO, $10,980.94—of which from Estate, $10,148.33.

Chatham, 13. Chippewa Lake, Gaylord Thomson, 36, to const. GEO. F. ABBOTT, L.M. Cincinnati, Mrs. Daniel B. Meacham, *for Saluda, N. C.*, 25. Cleveland, Bethlehem C. and S., 23.26; L. H. Severance, *for Talladega Coll.*, 100; Theo. M. Bates, *for Talladega Coll.*, 5. Columbus, Mrs. Mary R. Wright, *for Piedmont Coll., Demorest, Ga.*, 25. Dover, 17.11. Jefferson, 15. Lexington, 10. Lodi, First, 15.35. Oberlin, C. N. Pond, *for Talladega Coll.*, 1; W. M. Soc. of First Ch., two bbls. Goods, *for Kowaliga, Ala.* Saybrook, 12.60. Toledo, Washington St. C., 2.42. Venice, Ladies' Working Band of Castalia C., 3.20. Vermilion, First, 5. Willoughby, Florence A. Page, 6.

WOMAN'S HOME MISSIONARY UNION OF OHIO, Mrs. G. B. Brown, Treas., $517.67.

Akron, Y.L., 71 (50 of which *for Schp., Pleasant Hill, Tenn.*, and 21 *for Porto Rico*). Alexandria, W.M.S., 75 cts. Ashland, W.M.S., 2.40. Austinburg, W. M. S., 5.50. Barberton, Mrs. H. A. N. Richards; 2.20. Bellevue, W. M. S., 10. Belpre, W. M. S., 3.60. Berlin Heights, W.M.S., 3.60. Burton, Personal, 2.50; W.M.S., 9.02. Chardon, W. M. S., 4.30. Charlestown, W.M.S., 1.50. Chatham, S. S., *for Indian M., Grand River, S. D.*, 10. Cincinnati, Walnut Hills C.E., 3. Claridon, W.M.S., 8.45. Cleveland, Bethlehem W.M.S., 4.50; Franklin, W.M. S., 4; Mt. Zion, W.M.S., 3.75; East Madison Av. W. M. S., 1.80; Euclid S.S., 50 (25 of which *for S. A., Blowing Rock, N. C.*, and 25 *for S. A., Santee, Neb.*); Franklin W. M. S., 1.20; Pilgrim W. M. S., 9.83; Trinity W. M. S., 1.50. Columbus, Eastwood W.M.S., 7.24; Mayflower W.M.S., 6; North W.M.S., 2. East Cleveland, Primary S., *for Indian M., Grand River, S. D.*, 2. Greenwich, W.M.S., 1. Ironton, W.M.S., 3. Kent, W.M.S., *for Indian M., Grand River, S. D.*, 5. Kirtland, W.M.S., 2.65. Lima, First C. E., 2.50. Lindenville, W.M.S., 1. Lodi, W. M.S., 4.10. Lorain, First W. M. S., 9; Inter. C. E., 1 *for Indian M., Grand River, S. D.* Lyme, W. M. S., 53 cts.; Y. P. M. C., 2.50. Marietta, First C. E., 5; Harmar W. M. S., 1.20. Marysville, W. W., *for Alaska M.*, 4. Medina, W.M.S., 6.75. Mount Vernon, W.M.S., 10.40. Newark, W. M. S., 3.75. New London, W. M. S., 50 cts. North Ridgeville, W. M. S., 2.50. Norwalk, S., *for Tougaloo U.*, 3.09. Oberlin, First W.M.S., 45. Painesville, Jr. C.E., 3. Plain, W. M. S., 2.40. Pittsfield, W. M. S., 2. Richfield, W. M. S., 2.40. Ruggles, W. M. S., 5.25. Sheffield, W.M.S., 1.20. Tallmadge, Y. L., 30 (20 of which *for Talladega, Ala.*, and 10 *for Indian M., Grand River, S. D.*); W. M. S., 10. Toledo, Central S. S., *for Pleasant Hill, Tenn.*, 2.50; W. M. U., 12.22; Central W. M. U., 3.58; Personal, 5; S. S., *for Alaska M.*, 2; Plymouth W. M. S., 5; Washington St. W. M. S., 13; Washington St. W. M. S., *for Indian M. Grand River, S. D.*, 7.50. Twinsburg, W.M.S., 6. Unionville, W. M. S., 10. Wakeman, S. Class, *for Alaska M.*, 2.01. Wellington, W. A., 2.90. West Mill Grove, C. E., 1.25. West Williamsfield, W. M. S., 10. Williamsfield, W. M. S., 12 (4 of which *for Alaska, 4 for Indian M., Grand River, S. D.*, and 4 *for Porto Rico*). Windham, W. M. S., 7.20. York, W.M.S., 2.90. Youngstown, Elm W. M. S., 7.44; Plymouth, 1.20. Zanesville, W. M. S., 1.55.

ESTATE.—Dayton, Estate of Mary Belle Eaker, deceased, 10,148.33 (of which 7,648.33 *for Mt. Hermon Sem., Clinton, Miss.*, and 2,500 *for Tougaloo U., Tougaloo, Miss.*).

INDIANA, $96.65.

Angola, 10.50. Indianapolis, People's C., 1.15. —"A Friend," *for S. A., Talladega Coll.*, 85.

ILLINOIS, $772.16—of which from Estates, $217.22.

Albion, S., bbl. Goods, *for Moorhead, Miss.* Chandlerville, 22.82.

Chicago, Fellowship C. E., 1; Fifty Second Ave. C., 4; Madison Ave. C., 3; Summerdale C., 9.75; Edw. E. Wilson, *for Chemical Laboratory, Tillotson Coll., Austin, Tex.*, 1.

Crystal Lake, C. E., 2.50. Evanston, H. L. Baltwood, 10; E. R. Hall, *for Buggy for Elbowoods, N. D.*, 15. Geneva, 10.04. Granville, 47.28. Hoopeston, Rev. Dana Sherrill, 10. Kewanee, C., *for Atlanta Theo. Sem., Atlanta, Ga.*, 67.02. Joy Prairie, C., 17.10; S., 7.50. Lombard, Y. P. M. S., *for S. A., Santee, Neb.*, 10. Millburn, 12.88. Oak Park, Fourth S., 7; First Ch., bbl. Goods, *for Blowing Rock, N. C.*; L. B. S. of First C., bbl. Goods, *for Blowing Rock, N. C.* Olney, S., 5. Ottawa, First, 24.65. Somonauk, 22. Stillman Valley, C. E., 10. Streator, Rev. J. E. Bissell, 10. Wheaton, First, 23. Winnebago, E. Hunter, 15; W. H. and J. F. Nevins, 20 (10 of which *for Indian M.*). Woodburn, 6.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. A. O. Whitcomb, Treas., $161.40.

Millburn, W.M.S., *for American Highlanders*, 50. Oak Park, Third W. S., 10. Rock Falls, M. B., 1.40. W. H. M. U. of Ill., Undesignated Funds, 100 (50 of which *for Chinese Missions*, and 50 *for Crow Agency, Mont.*

ESTATES.—Cambridge, Estate of H. G. Griffin, 3.33. Chicago, Estate of John M. Williams, 166.67. Mendota, Estate of S. H. Jones, 38.88. Rockton, Estate of J. H. Carpenter, 8.34.

MICHIGAN, $258.32.

Alamo, Julius Hackley, 40. Bangor, 6.30. Belding, C., 6. Benton Harbor, First C. E., 5. Carson City, First, 3. Detroit, First, 35; First, add'l, 40; Fort St. C., 8.95; Mrs. Sam'l Carson, bbl. Goods, *for Girls' Ind. Sch., Moorhead, Miss.* Grand Haven, 5. Grand Rapids, Miss'y Soc. of Park C., 25. Hilliards, S., 3. Hopkins, First S., 9.97. Hudson, 10. Kalamazoo, H. Montague, 5. Lyndon, 3.25. Mendon, Mrs. Jno. V. Hickmott, 1. Pinckney, First, 3.75. Port Huron, Twenty-Fourth St. C., 3. Rondo, S., 2. Saginaw, Mrs. A. M. Spencer, 10 (5 of which *for American Highlanders*). St. Clair, 9. Thompsonville, 2. West Adrian, 17. West Bangor, 2.60. Wolverine, 2.50.

IOWA, $389.06.

Albia, Mrs. Mary A. Payne, 2.50. Alexander, First, 5.81. Britt, 4.30. Cass, 11.50. Cedar Rapids, Bethany C., 2.61; Miss E. W. Douglass, 20. Cincinnati, S., 6. Cromwell, 10. Des Moines, Greenwood S., 10; J. W. Galusha,

10; Mrs. W. W. Waley, 5, *for Talladega Coll.* Dubuque, C. E. of Immanuel C., *for American Highlanders*, 5. Dunlap, 26.13. Lewis, C., 18. Maquoketa, Mrs. Sophia D. S. Clark, *for Blowing Rock, N. C.*, 1. New Hampton, German C., 3. Newton, Wittemburg C., 2.46. Osage, 72.50. Postville, 9.45. Whiting, First, 43.38.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Mrs. W. K. Edson, Treas., $120.42.

Anita, W. M. S., 20, *for S. A., Skyland Inst., Blowing Rock, N. C.* Cedar Rapids, First, *for Children's Work*, 2.50 (1.25 of which *for Tougaloo U.*, and 1.25 *for S. A., Pleasant Hill, Tenn.*). Des Moines, Plymouth L. M. S., 2.32. Earlville, W.M.S., 15, *for S. A., Skyland Inst., Blowing Rock, N. C.* Grinnell, W.M.S., 13.25, *for S. A., Skyland Inst., Blowing Rock, N. C.* McGregor, W. M. S., *for S. A., Skyland Inst., Blowing Rock, N. C.*, 4.25. Shell Rock, C. E., *for Pleasant Hill, Tenn.*, 5. Traer, W.M.S. of Ripley Ch., *for S. A., Skyland Inst., Blowing Rock, N. C.*, 42.10. Waterloo, L. M. S., 16.

WISCONSIN, $301.39.

Amacoy Lake, Mission, 66 cts. Ashland, 16.79. Bloomer, 1.55. Bruce, 2.48. Clinton, C., 18.10; S., 6.31. Elder Creek, Mission, 1.42. Elkhorn, Kingdom Extension Soc., 15. La Crosse, First, 83.75. Leeds, 3.50. Menomonie, First, 1.15. Pittsville, 2.71. Rosendale, 15.75. Spring Green, C., add'l, 1; S., 1. West Salem, C., 14.52; Jr. C. E., 1.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, Mrs. E. G. Smith, Treas., $114.70.

Arena, First, 1.70. Bass Lake, S., 1.75. Beloit, First, 5. Fort Atkinson, 8. Green Bay, 20. Hayward, 15.50. Jamesville, 7. Sheboygan, 10. Wauwatosa, 15.75. Whitewater, J. E., 2. "Wisconsin Friends," 28.

MINNESOTA, $424.09.

Benson, Woman's Aux. of C., *for S. A., Talladega Coll.*, 10. Dodge Center, S., 4. Faribault, First, 65.92. Fertile, 9.50. Mantorville, 6. Minneapolis, Plymouth, 63.28. Spring Valley, First C., 5.28.

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, Mrs. A. W. Norton, Treas., $260.11.

Anoka, 4. Alexandria, 10. Crookston, 3.35. Cannon Falls, 4. Duluth, Pilgrim, 19. Elk River, 1. Fergus Falls, 3. Glencoe, 1.50. Hutchinson, 1. Minneapolis, Lindon Hills, 3.10; Park Ave., 15.29; Jr. Dept. Park Ave. S., *for S. A., Moorhead, Miss.*, 5.50; Forrest Heights, 4; Fremont Ave., 6; Lowry Hill, 25; Pilgrim, 30; Vine, 6. Marshall, 5. Mankato, 6. Moorhead, 2.75. Morris, 17 (7 of which *for Indian M.*). New Richland, 2. Owatonna, 11. Plainview, 3. St. Paul, Atlantic, 1; Merriam Park, Olivet Primary S., 6.50 (4 of which *for Porto Rico*); St. Anthony, Park W.M.S., 5; S., 5; People's, 5; University Ave., 1.60. Spring Valley, 5. Sherburn, C. E., 3. Waseca, 5. Winona, 29.52. Zumbrota, 5.

MISSOURI, $192.18.

Carthage, First, 25 (4.46 of which *for Porto Rico*). Kansas City, Prospect Ave. C., 6.40; Tabernacle S., 3.07. St. Louis, Union C., 5.

WOMAN'S HOME MISSIONARY UNION OF MISSOURI, Mrs. A. D. Rider, Treas., $152.71.

Cole Camp, Jr. C. E., *for Bird's Nest Home, Santee, Neb.*, 5. De Soto, W.M.S., 1.15. Green Ridge, L.M.S., 25 cts. Hamilton, Miss Peery's S.S. Class, *for Bird's Nest Home, Santee, Neb.*, 1.76. Kansas City, Clyde C. E., 5; Westminster W. M. S., 23.75. Maplewood, W.M.S., 3.57. St. Joseph, L.M.S., 8.84. St. Louis, First Sen. L.M.S., 19.50; Y.W. Ass'n, 2.30; Immanual L. M. S., 30 cts.; S. S., *for Bird's Nest Home, Santee, Neb.*, 2.17; Memorial W. M. S., 1.35; Pilgrim, W. A., 62.22. Sedalia, First W. M. S., 2.85. Springfield, First L. M. S., 8.10; First Prim. S.S., *for Bird's Nest Home, Santee, Neb.*, 2.90; "Little Sisters of the Church," *for Bird's Nest Home, Santee, Neb.*, 1.70.

KANSAS, $40.50.

Cora, 8. Jewell City, W. C. Palmer, *for Library, Tillotson College, Austin, Texas*, 10. Wakefield, S., 5.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, Mrs. J. P. Wahle, Treas., $17.50.

Powhattan, 3. Topeka, First, 11.50. Wellsville, W. M. S., 3.

NEBRASKA, $42.59.

Blair, 8. Camp Creek, C. and S. S., 4.75. Hallam, German C., 4. Norfolk, Second C., 4.20. Santee, S. N. T. S. Ass'n, *for Santee Normal Training School*, 15.39. Spencer, C., 3; Jr.C.E., *for Santee, Indian M., Neb.*, 2. Steele City, S., 1.25.

NORTH DAKOTA, $15.22.

Fargo, Plymouth C., 3.57. Oberon, W. M. U. of Cong. C., 7.

WOMAN'S HOME MISSIONARY UNION OF NO. DAKOTA, by Mrs. E. H. Stickney acting Treas., $4.65.

Jamestown, Miss'y Soc., 2.65. Crary, Miss'y Soc., 2.

SOUTH DAKOTA, $59.30.

Cherry Creek, Thomas Blueeyes, *for Santee Indian M., Neb.*, 25 cts. Hudson, 2.40. Lake Preston, 4. Mitchell, 15.65. Sioux Falls, S., 2.50. Valley Springs, First, 4.50.

WOMAN'S HOME MISSIONARY UNION OF SOUTH DAKOTA, Mrs. A. Loomis, Treas., $30.

W.H.M.U. of So. Dak., 30 (5 of which *for S. A., Santee, Neb.*).

UTAH, $5.00.

Salt Lake City, First L.M.S., *for McIntosh, Ga.*, 5.

OKLAHOMA, 14.27.

Darlington, Plymouth, 10.96. Hennessey, 3.31.

IDAHO, $1.75.

Mt. Home, 1.75.

COLORADO, $103.65.

Lafayette, 3.65.

WOMAN'S HOME MISSIONARY UNION OF COLORADO, Miss Isabel M. Strong, Treas., $100.00.

Pueblo, First, 10. Denver, Plymouth, 25. Longmont, 25. Manitou, 5. Montrose, 5. Colorado Springs, First, 10. Denver, South Broadway, *for Indian M., Grand River, So. Dak.*, 5; Plymouth C.E., *for Indian M., Grand River, So. Dak.*, 10. Eaton, C. E., *for Indian M., Grand River, So. Dak.*, 5.

CALIFORNIA, $1,477.02.

Compton, 1.50. Pasadena, Mrs. W. B. Strong, 15. San Francisco, Receipts of the California Chinese Mission, (see items below), 1,460.52.

WASHINGTON, $16.54.

East Tacoma, 4.54. Ferndale, S., 2. Ritzville, German Zion Ch., 5. Seattle, Mrs. E. J. Day, *for Marion, Ala.*, 5.

DISTRICT OF COLUMBIA, $5.00.

Washington, Prof. Jno. L. Ewell, D.D., 5.

KENTUCKY, $6.00.

Gosneyville, Bethel C., 4; Wolfe County Mission, 2.

NORTH CAROLINA, $39.45.

Broadway, First, 1. Dudley, 3. Enfield, Mrs. S. Fletcher, *for Strieby Hall, Tougaloo U.*, 3. Haywood, 3.15. Mooresville, C. E. of First Ch. 3. Strieby, Women's Miss'y Union of First Ch., 1.30.

WOMAN'S MISSIONARY UNION OF NORTH CAROLINA, Mrs. H. R. Faduma, Treas. $25.

W. M. U. of N. C., 25.

TENNESSEE, $38.53.

Pleasant Hill, C., 5. Pomona, 3. Rock House, 53 cts.

WOMAN'S MISSIONARY UNION OF TENNESSEE, Mrs. J. C. Napier, Treasurer, $30.00.

W. M. U. of Tenn., 30.

GEORGIA, $35.83.

Athens, 20. Cypress Slash, C., 4.33. Hagan, Eureka C., 1. Riggton, Shady Grove C., 50 cts.

WOMAN'S HOME MISSIONARY UNION OF GA. Mrs. M. I. Heard, Treas., $10.

W. H. M. U. of Ga., 10.

ALABAMA, $3.00.

Athens, C., 3.

MISSISSIPPI, $46.51.

Madison Sta., M. A. Franklin, *for Strieby Hall, Tougaloo U.*, 2.50. Mound Bayou, "Friends," *for Building Fund, Mound Bayou, Miss.*, 20.75. Shelby, Mt. Beulah Baptist Ch., *for Mound Bayou, Miss.*, 3.26. Summit, Isaiah Pillare, *for Strieby Hall, Tougaloo U.*, 5. Tougaloo, "A Friend," *for Painting Dining Hall, Tougaloo U.*, 15.

LOUISIANA, $19.00.

Belle Place, H. W. Whitt and wife, *for Strieby Hall, Tougaloo U.*, 10. New Iberia, 2.

WOMAN'S MISSIONARY UNION OF LA., Miss Bertha D. Hodges, Treas., $7.

New Iberia, W.M.S., 5. New Orleans, W.M. S. of London Ave. Ch., 2.

FLORIDA, $3.00.

Key West, First, 3.

TEXAS, $5.00.

Dallas, Central S., 5.

INCOME, $11,098.16.

Atterbury Endowment Fund, 223.37. Avery Endowment Fund, 486.37. Wm. Belden Schp. Fund, *for Talladega Coll.*, 60. M. R. Bishop Endowment Fund, 2.23. Mrs. S. N. Brewer Endowment Fund, 46. E. A. Brown Schp. Fund, *for Talladega, Coll.*, 31.72. The Brown Endowment Fund, 8.73 (of which 4.26 *for Martin, Fla.*). Howard Carter Endowment Fund, 22.34. De Forest Endowment Fund, *for President's Chair, Talladega Coll.*, 893.50. C. F. Dike Endowment Fund, *for Straight U.*, 223.38. Wm. E. Dodge Theological Fund, *for Talladega Coll.*, 223.37. Eldridge Endowment Fund, 446.75. Erwin Fund, *for Talladega Coll.*, 4,000. General C. B. Fisk Fund, *for Fisk U.*, 22.34. Fisk University Theo. Schp. Fund, 11.66. Fitts and Warner Scholarship Fund, *for Wilmington, N. C.*, 75. Rev. B. Foltz Endowment Fund, 44.68. General Endowment Fund, 268.08. Graves Schp. Fund, *for Talladega, Coll.*, 223.37. Haley Schp. Fund, *for Fisk U.*, 89.35. Eliz. S. Hall Endowment Fund, 27.28. Hammond Endowment Fund, *for Straight U.*, 223.37. E. A. Hand Endowment Fund, 22.34. Howard University Endowment Fund, 1,787.01. Le Moyne Edowment Fund, *for Memphis, Tenn.*, 446.75. H. W. Lincoln Schp. Fund, *for Talladega, Coll.*, 44.68. Luke Mem. Schp. Fund, *for Talladega Coll.*, 19.50. Plumb Schp. Fund, *for Fisk U.*, 100. C. B. Rice Memorial Fund, *for Talladega Coll.*, 18.07. J. S. Ricker Endowment Fund, 223.37. Seymour Straight Fund, *for Straight U.*, 181.98. Straight University Scholarship Fund, 131.11. Stone Schp. Fund, *for Talladega Coll.*, 44.68. S. M. Strong Endowment Fund, *for Saluda, N.C.*, 152.48. Mary W. Thompson Endowment Fund, 22.34. Eleanor G. Upson Schp. Fund, *for Tougaloo U.*, 89.35. Seth Wadhams Fund, *for Talladega, Coll.*, 44.68. Comfort Ward Endowment Fund, *for Wilmington, N. C.*, 10.03. Albert Wentworth Endowment Fund, 42.45. J. and L. H. Wood Schp. Fund, *for Talladega Coll.*, 44.68. Yale Library Endowment Fund, *for Talladega Coll.*, 19.77.

TUITION, $141.11.

Blowing Rock, N. C., 5.53. Enfield, N. C., 12.75. Nashville, Tenn., 20.88. Demorest, Ga., 11.50. Talladega, Ala., 18. Mound Bayou, Miss., 5.95. Tougaloo, Miss., 13. Austin, Tex., 5. Santurce, Porto Rico, 48.50.

SLATER FUND APPROPRIATIONS, $5,900.00.

New Orleans, La., Straight University, 2,000. Tougaloo University, Tougaloo, Miss., 3,500. Martin, Fla., 400.

SUMMARY FOR SEPTEMBER 1905.

Donations	$16,154.96
Estates	20,888.35
	$37,043.31
Income	11,098.16
Tuition	141.11
Slater Fund	5,900.00
Total	$54,182.58

SUMMARY.

From Oct. 1st, 1904, to Sept. 30th, 1905.

Donations	$161,548.08
Estates	106,047.97
	$267,596.05
Income	11,098.16
Tuition	57,578.01
Slater Fund	5,900.00
Total Receipts, twelve months	$342,172.22
Expenditures, twelve months	363,509.13
Debt Balance on Current Year	$21,336.91

FOR THE AMERICAN MISSIONARY.

Subscriptions for September.....	$21.16
Previously acknowledged.....	389.31
	$410.47

ESTATE OF MRS. JULIA E. BRICK, Deceased.

For the Jos. K. Brick Agricultural, Industrial and Normal School, Enfield, N. C.....	$78,840.00

INCOME.

For Atlanta University.....	$491.42
For Berea College.....	223.37
Income for African Missions paid to the A. B. C. F. M.....	3,840.79

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from June 16th to July 17th, 1905, Wm. Johnstone, Treas., $786.58.

FROM LOCAL MISSIONS, $379.58:

Berkeley, Chinese M. O., 2.25. Fresno, Chinese and Japanese Monthlies, 6; Ann'y Offerings, 9. Los Angeles, Chinese Monthlies, 5; Ann'y Offerings, 24; First, Japanese Monthlies, 23; Ann'y Pledges, 55.50; Bethlehem Japanese Monthlies, 25.15. Marysville, Chinese Monthlies, 2; Ann'y Offerings, 15. Oakland, Chinese Monthlies, 4.40; Ann'l Members, 11.50; Japanese M. O., 12.25. Oroville, Chinese Monthlies, 3; Ann'y Pledges, 26.50. Pasadena, Chinese Monthlies, 75 cts.; Greek Monthlies, 1; Japanese Monthlies. 7.50; Special Offering *for Books*, 8.88. Riverside, Japanese Monthlies, 1.50; Ann'y Pledges, 7.50. Sacramento, Chinese Monthlies, 4. San Diego, Chinese Monthlies, 2.25; Ann'y Pledges, 5. San Francisco, Central, Chinese Monthlies, 7.55; Annual Members, 10. San Francisco, West, Chinese Monthlies, 5; Annual Members, 8.50. San Francisco, Japanese Monthlies, 60.70. Santa Barbara, Chinese and Japanese Monthlies, 2.90; Ann'y Pledges, 14.50. Ventura, Japanese Monthlies, 1.50; Ann'l Membs, 6.

FROM CHURCHES, HAVING MISSIONS CONNECTED WITH THEM, $106.50:

Oakland, First, 80. Pasadena, First, *for Japanese Mission*, 10. San Francisco, Bethany, 16.50.

FROM OTHER CHURCHES, $3.25:

Pomona, First, in part, 2.25. Santa Rosa, First K. E. Soc., 1.

FROM INDIVIDUAL HELPERS, $61.25:

Pasadena, Miss Nellie M. Frank, 11.25. San Jose, W. E. Hazeltine, to const. MRS. M. B. HAZELTINE L.M., 25. Prescott, Arizona, M. B. Hazeltine to const. MISS ALICE E. HAZELTINE OF OHIO, L.M., 25.

FROM EASTERN FRIENDS, $236.00:

Portland, Me., The Misses Libby, 200. Alfred, Me., Mrs. S. M. Came, 4; "J. E. P.," 2. Greenfield, Mass., Mrs. E. M. Russell, 30.

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from July 17th to Aug. 17th 1905, Wm. Johnstone, Treas., $673.94.

FROM LOCAL MISSIONS, $421.15:

Berkeley, Chinese M. O., 3.15; "Friend," 1. Fresno, Chinese and Japanese Monthlies, 5; Mr. and Mrs. Lu Mow, 7.50. Los Angeles, Chinese Monthlies, 3; Ann'y Offerings, 37.50. Los Angeles, First, Japanese Monthlies, 19; Ann'y Offerings 68.25; Bethlehem, Japanese Monthlies, 25. Marysville, Chinese Monthlies, 2; Ann'y Pledges, 27.50. Oakland, Chinese Monthlies, 2.05; Ann'y Members, 9.50; Japanese Monthlies, 8.75. Oroville, Ann'y Pledges, 14. Pasadena, Greek Monthlies, 2; Chinese Monthlies, 1; Ann'y Pledges, 3; Japanese Monthlies, 5; "A Friend," 1.95. Riverside, Japanese Monthlies, 1.25; Ann'y Offerings, 4.50. Sacramento, Chinese Monthlies, 3.25; Ann'y Offerings, 20. San Bernardino, Japanese Monthlies, 5. San Diego, Chinese Monthlies, 75 cts. San Francisco, Central, Annual Members, 18. San Francisco, West, Chinese Monthlies, 4.25; Annual Members, 8. San Francisco, Japanese Monthlies, 74.50. Santa Barbara, Chinese and Japanese Monthlies, 3; Ann'y Offerings, 26. Ventura, Chinese Monthlies, 50 cts.; Ann'y Pledges, 6.

FROM CHURCHES, $76.00:

Oakland, First Ch., 20; First S. S., 30. Pasadena, First, 15.75. San Francisco, Bethany, 10.25.

FROM INDIVIDUAL HELPERS, $40.00:

Mrs. L. E. Agard, 20. Mrs. M. S. Caswell, 20.

FROM EASTERN FRIENDS, $40.00:

Washington, D. C., Rev. B. W. Pond and wife, 35; Miss Julia M. Pond, 5.

FOR CHINESE MOTHERS AND CHILDREN, June Report, $62.60:

Des Moines, Ia., Mrs. J. T. Rawlins, 5. W. H. M. U. of Southern Cal., 20. San Francisco, Branch Assoc. of Christian Chinese, 20; Children's School in Chinese, 7.60. Los Angeles, Lem Young, 10.

FOR CHINESE MOTHERS AND CHILDREN, July Report, $34.19:

San Francisco, Chinese Children, 3.30; Branch, Assoc. of Christian Chinese, 20. Los Angeles, Lem Young, 10. King City, Cal., "The Light Bearers," 89 cts.

H. W. HUBBARD, Treasurer,
Congregational Rooms,
Fourth Ave. and Twenty-second St.,
New York, N. Y.